in that respect no piece, but a whole. This la-deed must needs.beget an expectation of the two following treatises (especially in such as shall have received any satisfaction from this first), con-cerning those two other fatalisms, or false hypotheses mentioned, to make up our whole Intellectual System complete; the one to prove, that God is not mere arbitrary will omnipotent, (without auy essential goodness and justice) decreeing and doing all things in the world, as well evil as good, and thereby making them alike necessary to us ; from whence it would follow, that all good and evil moral are mere thetical, positive, and* arbitrary things; that is, not nature, but will: which is the defence of natural, eternal, immutable justice or morality. The other, that necessity is not intrinsicai to the nature of every thing, God and all creatures, or essential to all action; but, that there is something^i?/m>, or that we have some liberty or power over our own actions: which is the defence of a distributive or retributive justice, dispensing rewards and punishments throughout the whole world. Wherefore we think fit here to advertise the reader concerning these, that though they were and still are, really intended by us, yet the complete finishing and publication of them will notwithstanding depend upon many contingencies ; pot only of our life and health, the latter of which, as well as the former, is to us very uncertain; but also of our leisure, or vacancy from other necessary employments.

In the next place, we must apologize also for the fourth chapter; inasmuch as though, in regard of its length, it might rather be called a book, than a chapter, yet it doth riot answer all the con-